THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being the better for it; without somebody being helped and comforted by the very existence of that goodness."—PHILLIPS BROOKS.

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REGARDING HEAVENLY MANIFESTATIONS

THE Latter-day Saint elders often meet this question: "If God revealed Himself to Joseph Smith, in response to prayer, why does He not reveal Himself to me in answer to my prayer?" Or, "If angels ministered to Joseph Smith, for his enlightenment and guidance, why do they not minister to me when I pray?"

The Scriptures furnish a sufficient answer to this query. They reveal to us the nature of the Almighty and show His manner of dealing with His children in former times. If we find that He authorized and appointed men in previous dispensations to receive His word and carry out His purposes on earth, we must, if we have faith in the Holy Records, concede that it was a wise plan in Him. "The God of Abraham, of Isaac, and of Jacob," the God whom we also worship, is perfect, and it follows that His plans in all ages are nothing short of perfection. No matter what our personal opinions may be as to the manner in which the Lord would best deal with mankind, the fact remains that He deals in His own way. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55: 8, 9.) A few scripture references will suffice to show the mind of God in ancient times with regard to making Himself and His purposes known to those who dwelt upon the earth.

When men were growing ripe in iniquity in antediluvian days, the Lord made known His displeasure at their wickedness and called them to repentance, *through His servant Noah.* No doubt He could have made Himself personally manifest to every individual, but for some wise purpose in Himself he did not do so; He sent one man, Noah, to warn them of impending punishments, calling on them in the name of the Lord to turn from their evil ways. But they wouldn't listen to Noah. They no doubt felt that they were as good and as capable as Noah, and why should God speak to him and not to them? But, their unbelief in no way vitiated the force of Noah's testimony. And, the Lord evidently regarded the warning thus given as quite sufficient, for He did unto them even as Noah had predicted.

When the Lord would deliver the children of Israel from Egyptian bondage, he called Moses to be their deliverer and prophet. "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Ex. 4: 12.) Moses demurred, pleading hesitating speech. Then the Lord said: "Is not Aaron the Levite thy brother? I know that he can speak well. * * * And thou shalt speak unto him, and put words into his mouth: * * * And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of a God." (Ex. 4: 14-16.) Moses was the man unto whom God had chosen to reveal His word, and although Aaron was called to act as spokesman, Moses stood first and received for Aaron, as well as the others, the will of the Lord. When Miriam and Aaron presumed to share the honor with Moses, as recorded in the twelfth chapter of Numbers, they were dealt with in a summary manner. They were given to understand that Moses, and Moses alone, was the prophet of Israel, and that the Lord would have him honored in his position. God is a Being of order, and He respects constituted authority, thus avoiding the confusion that would arise were His word to come through a multitude of sources.

In the *Talmud* a story is related of one Rabbi Jochanan, who had a great desire to accompany Elijah who was taken alive into heaven, and finally his prayer was granted, with the strict injunction from Elijah that he refrain from exhibiting surprise at what he saw, or questioning its propriety. This promise was exacted because the Prophet knew that Jochanan would not understand and properly interpret his (the prophet's) actions. With this understanding they started upon their travels. It was the Prophet's custom to bestow a blessing upon the people whom he met. One evening they reached a city which contained a large and imposing synagogue. "As it was the time of the evening service they entered and were much pleased with the rich adornments and velvet cushions, and the gilded carvings of the interior. After the completion of the service, Elijah arose and call out aloud,

'who is here willing to feed and lodge two poor men this night?' None answered and no respect was shown the traveling strangers. In the morning, however, Elijah re-entered the synagogue, and shaking its members by the hand, he said, 'I hope that you may all become presidents.' Next evening the two entered another city, when the sexton of the synagogue came to meet them, and notifying the members of his congregation of the coming of the two strangers, the best hotel of the place was opened to them, and all vied in showing them attention and honor. In the morning in parting with them, Elijah said: 'May the Lord appoint over you but one president.' Jochanan could not restrain his curiosity longer, but at the risk of having to part company with Elijah, asked an explanation of these perplexing actions. 'Listen,' said Elijah, 'Learn to trust in the Lord even though thou canst not understand His ways. * * * To the members of the synagogue who were inhospitable, I said, "May you all be presidents, and where many rule there can be no peace: but to the others I said, May you have but one president; with one leader no misunderstanding may arise.'"

God understands human nature perfectly; knows what kind of evidence will be considered, and deals accordingly. (The fact must not be lost sight of that men have their free agency—it was over this great question that the rebellion occurred in heaven when Satan and his followers were cast down—and God scrupulously avoids any curtailment of that gift.) This fact is clearly set forth in the parable of the rich man and Lazarus. When the rich man awoke in hell, he learned that he must suffer the torments in which he found himself, and that he could not come where Abraham and Lazarus were, so he begged Abraham to send Lazarus to warn his (the rich man's) father's house. "I pray thee, therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, they have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 27-31.)

Further evidence of this characteristic in mankind is shown in the reception of the Savior Himself when He came to earth in the meridian of time. Notwithstanding the Jews, who had the law of Moses and the prophets, were looking forward to, and no doubt praying for, the coming of the Redeemer, few of them recognized Him. He came in the manner foretold by all the prophets since the world began, but His own people would not receive Him. They violently persecuted and finally crucified Him, the greatest heavenly messenger who ever came to earth.

This disposition to spurn the glorious truth brought to them by

heavenly messengers, was by no means confined to the people of Christ's time. While they beheaded the forerunner of the Savior and crucified the Messiah Himself, it is clear from the Scriptures that God's servants have been dealt with in like manner in all ages. Christ said to His disciples: "Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake: rejoice and be exceeding glad, * * * for so persecuted they the prophets which were before you. (Matt. 5: 11, 12.) That such persecution was not to cease with the Savior and the apostles of former times, is made clear in the revelation of St. John, wherein he saw things that were to "be hereafter." "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. 6: 9-11.) Men had rejected God's word and slain His servants, the prophets, before John's time, and they were to do so after his time. We are exhorted to search the Scriptures, but if we fail to take note of what they teach, we search in vain.

The late President Wilford Woodruff has said, in substance: "You may pray for a visitation of angels, but unless God has some work or word to deliver to men through you, you may pray until you shake the everlasting hills, and your prayers will not be answered. The angels of God have other work to perform than ministering to the curiosity of mortals." This appears to be the most rational explanation of the Lord's attitude towards mankind —giving His word through but one source at a time. The prophet Amos said: "Surely the Lord God will do nothing but He revealeth his secret unto his servants the prophets." (Amos 3: 7.) When Joseph Smith sought the Lord to know His will, the time was ripe of which John the Revelator spoke (Rev. 14: 7), for the restoration of the gospel and the re-establishment of the Church of Christ upon the earth. Joseph, being a fit vessel for the carrying out of God's purposes, was chosen as all other prophets have been chosen, by revelation. Had he not been a man whom the Lord could use in His great work, the ushering in of the great and last dispensation, no doubt his prayers would have been answered in a less miraculous manner, just as our prayers are answered every day. But God had a marvelous work and a wonder to perform in the earth, and He revealed His secret to His servant, the Prophet.

Those who think they are entitled to see signs and miracles should remember the words of the Savior regarding sign-seekers in His day. He knew how useless it would be to grant them the privilege, for when even He, the Son of God, did many mighty

works in their midst, the people said: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." (Matt. 12: 24.)

In conclusion, the Scriptures show us that it has at all times been the way of God to deliver His word through prophets whom He raised up for that specific purpose; that heavenly messengers are almost universally rejected when they appear, that men who will not believe "Moses and the prophets, would not be persuaded even though one rose from the dead;" and lastly, that angels or heavenly beings are not sent to minister to idle curiosity, but come only when some work is to be done in the earth for which no provision is already made.—S. N. L.

MINUTES OF BRISTOL CONFERENCE.

THE semi-annual Bristol conference held in Wolseley Hall, Eastville, Bristol, Sunday last, was one of the grandest conferences ever held in Bristol. President Charles W. Penrose of the European mission, President Lorin A. Little and twenty-four traveling elders of the conference were present.

The morning session convened at 10:30. Singing, "Gently raise the sacred strain." Prayer by Elder Albert Hender; singing, "Come, come ye saints." The statistical and labor report for the past six months was read, accepted and ordered placed on file. It showed a large increase over the preceding year in open-air meetings held. The authorities of the Church were presented and unanimously sustained.

President Little deemed it a great privilege to meet under such favorable circumstances, to enjoy the spirit of the Lord; extended a hearty welcome to all assembled. "The conference is in a prosperous condition, the elders and saints living in unity and working earnestly. The auxiliary organizations of the Bristol branch are growing, and excellent work is being done in all of them." The saints of the branch were commended for their faithfulness.

Elder David J. Evans reported the Swindon branch. "Every organization is complete, and the children are taking an active part in the Sunday School. The Relief Society and Mutual Improvement Association are both doing good work." Bore an earnest testimony.

Elder George H. Davis said the Cheltenham branch is in good condition, the saints are giving their support to the work. They now meet in a new commodious hall, centrally located. Invited all present to "come and see" what we have, as Philip told Nathaniel.

Sisters Ethel Jenkins and Alice Spiller sang a duet.

President Penrose said it was always a pleasure to meet with the Latter-day Saints, particularly in these conferences, to enjoy the good spirit which prevails, and to hear the encouraging reports of

the work and of the general good standing of the saints. Spoke of the grand and complete organization of the Church, which Paul likens unto the body of a perfect man. He knew that the leaders of the Church to-day are exemplary men, and that the elders, as a rule, are fine men, taken from various vocations of life, imbued with a desire to serve God with all their might. The Church has never been so well organized as it is to-day. This is the great culminating work of the Lord, and we are blessed in being privileged to live in this dispensation. The gospel must be preached to every people on the globe, and these organizations are for this purpose, and the perfecting of the saints. The Sunday Schools, Mutual Improvement Associations, Relief Societies, etc., are auxiliary and are necessary to the body of the Church. We should establish these organizations wherever possible, and every member in the Church should belong to them. Exhorted the saints to live the full law of God and thereby become heir to its blessings.

Afternoon services commenced at 2:30 p.m. by the congregation singing, "Lift up your heads, ye scattered saints." Prayer by Elder L. R. Hamilton; continued by singing, "O ye mountains high."

Elder Albert Collard was pleased to have the privilege of again coming into this country as an ambassador of truth, and knew that the same spirit which was with the saints of old is with the saints to-day. Rejoiced in the gospel and bore a fervent testimony.

Elder John Minson said his mission has been a great gain to him. The Lord has given us but one code of laws, and they are essential unto each and every one of us.

Misses Alice and Mabel Jenkins then sang, "Scatter Sunshine," accompanied by Miss Florrie Williams.

The Cardiff branch was reported by Elder Albert Parkinson to be completely organized and progressing nicely. Friends of the Relief Society sisters are attending their meetings and beginning to take an interest in the work. The saints are faithful and energetic. Much good is being accomplished in holding cottage meetings in that district.

The Ystrad branch is in a rather scattered district, but Elder George F. Price said the members are diligent in their duties. Encouraged all friends present to pursue their search for truth and rely on the guidance of the Lord in their investigation.

An anthem, "Cry out and shout," was sung by the Bristol branch choir.

President Penrose gave a very interesting synopsis of his journey up through the North within the Arctic Circle, returning by way of Germany and Holland, as well as of his recent visits to all the conferences but one in the British Isles. Said he found the same intelligent, fervent spirit wherever he met with the saints, and that it prevailed among them the world over, for they have one

Lord, one faith, one baptism, and one object in view—to work for the unity of the faith and build up Zion. Explained the meaning of the term Zion. Proved from the Scriptures that it is to be greater than the little hill of Zion at Jerusalem. Our business is to preach the gospel to all nations and help to build up the Zion of the latter days preparatory to the second coming of Christ. Urged the saints and elders to do all that is possible to publish the truth.

After singing, "Great is the Lord," closing prayer was offered by President Little.

The hall was filled to its capacity in the evening session, which commenced at 6:30, the congregation singing "O say what is truth." Prayer, Elder William H. Fowler; continued by singing "O my Father."

Elder John H. Goddard reported that there are forty-eight members in the Pontypool branch scattered over an area of thirty miles, and they are meeting from Sabbath to Sabbath in cottage meetings held in different parts of the district. Most of them walked great distances to attend, and were faithful and diligent.

Elder R. Clarence Robinson was pleased to add his testimony to the work that we are engaged in, which testimony he had gained by the Holy Spirit and by individual effort and research.

Sisters Ethel and Alice Jenkins, Brother William E. Caswell and Mr. Fred Jenkins sang "Galilee."

Elder Charles O. Hamilton said he knew that what he had been teaching during his mission was true. Compared the mission of the Prophet Joseph Smith with that of Moses. Showed that the Lord has chosen the weak of the world to confound the mighty. Bore a strong testimony.

The mixed quartette of the Bristol branch rendered another beautiful selection, "What voice salutes the startled ear?"

President Penrose said there was food for reflection in the song just sung. "O grave, where is thy victory! O death, where is thy sting." This was taken for his text and in a powerful, clear and eloquent manner he delivered a sermon of an hour's duration that will never be forgotten by those who heard him. He explained the fall, and the resurrection through Jesus Christ, and the origin of man and his relation to Deity, quoting from the Bible and Doctrine and Covenants.

The benediction was pronounced by Elder Thomas D. Richards.

On Saturday afternoon the elders met with President Penrose in priesthood meeting and gave their reports. Many doctrinal points were explained by the President, and timely instructions given.

C. Ralph Howe, Clerk of Conference.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect."—Marcus Aurelius.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 25, 1909.

THE NATURAL AND THE SUPERNATURAL.

THE doctrine that the universe was brought forth out of nothing still holds a place in modern "Christian" theology, in spite of the absurdity of the notion and the general acceptance by the scientific world of the self-evident adage, *ex nihil nihil fit*—out of nothing, nothing comes. The word create has been taken by orthodoxy to signify much more than it really means, and Hebrew scholars of eminence have declared that it does not imply more than formation, or production, or organization. If the formation of Adam out of "the dust of the earth" was a creation, then the creation of the earth itself may have been the organization of eternal, or pre-existing elements, and so with all the works of the great Creator.

This is the affirmation of "Mormonism." It teaches that "the elements are eternal," whether of spirit or of that which is commonly called matter. Spirits, that is personal, spiritual beings, are organized, or begotten, from beginningless, spiritual essence, which is not properly styled immaterial. It is tangible to spirit forms and understandings. Yet it is greatly different from that which is known as matter. The inseparable union of spirit and element (matter) makes perfection possible.

"God is a spirit," so is man. The intelligent, persistent, responsible being with the power of volition, when clothed with a body adapted to it in form and feature, responsive to its influence and conveying through "the senses" impressions from the outer world, obtains knowledge and pleasure unknown to the unembodied spirit, and when, after passing through the experiences of pain and death, is reunited with the purified and quickened body made glorious, has the path opened to celestial progress and a fulness of joy. It is the work of Deity to organize, develop and exalt humanity from lower planes to higher; not by compulsion or coercion in any way, but by the manifestation of light and truth, leaving to the free agency of the "creature" the acceptance or rejection of His word and will and taking the consequences which are inevitable.

The natural and the supernatural, using the terms in their ordinarily accepted sense, are both of One and proceed under eternal laws.

An ever-existent, pervading force or energy is evident in the universe, and its action on substance is clearly perceptible. That matter and force are different, is a truth that is becoming generally recognized, and it is dawning on the scientific mind that the eternal energy proceeds from some Power or Being beyond that which is seen or imagined. Atheism has given place to agnosticism almost entirely. "I do not know" is heard instead of "I deny."

The possibility of even human progress to heights at present unknown to mortals, and of degrees of intelligence as much in advance of our present attainments as the wisdom of master minds is ahead of untutored savagery, is becoming plain and by some avowed skeptics is admitted. That there may be a continuation of intelligent, actual being beyond the earthly stage of existence, with an ever upward movement to exalted conditions, they do not dispute. And this leads to the confession that it is possible, if not probable, there is a culmination of this progress in a controlling Power or Being from whom light, force, direction ever proceeds and that assuredly centers in an Almighty God.

One of the leading minds in the scientific and philosophical world is Professor Thomas Henry Huxley, who is regarded by orthodoxy as a heretic, yet whose essays on rationalistic subjects hold a high place in modern literature. In one of his works entitled "Naturalism and Supernaturalism," he gives voice to some remarkable admissions of the most modern thinkers in the school of agnosticism. We quote the following from his lectures and essays, sixth edition, pages 70-71:

"It is important to note that the principle of the scientific naturalism of the latter half of the nineteenth century, in which the intellectual movement of the Renaiscence has culminated, and which was first clearly formulated by Descartes, leads not to the denial of the existence of any supernature*; but simply to the denial of the validity of the evidence adduced in favor of this, or of that, extant form of supernaturalism. Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man's as his is greater than a blackbeetle's; no being endowed with powers of influencing the course of nature as much greater than his as his is greater than a snail's; seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which

* "I employ the words 'supernature' and 'supernatural' in their popular senses. For myself, I am bound to say that the term 'nature' covers the totality of that which is. The world of psychical phenomena appears to be as much a part of 'nature' as the world of physical phenomena; and I am unable to perceive any justification for cutting the universe into two halves, one natural and one supernatural."

is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago and anticipate the future thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole past and the whole future; if the universe is penetrated by a medium of such a nature that a magnetic needle on the earth answers to a commotion in the sun, an omnipresent agent is also conceivable; if our insignificant knowledge gives us some influence over events, practical omniscience may confer indefinably greater power. Finally, if evidence that a thing may be were equivalent to proof that it is, analogy might justify the construction of a naturalistic theology and demonology no less wonderful than the current supernatural; just as it might justify the peopling of Mars, or of Jupiter with living forms to which terrestrial biology offers no parallel. Until human life is longer and the duties of the present press less heavily, I do not think that wise men will occupy themselves with Jovian and Martian natural history; and they will probably agree to a verdict of 'not proven' in respect of naturalistic theology, taking refuge in that agnostic confession, which appears to me to be the only position for people who object to say that they know what they are quite aware they do not know. As to the interests of morality, I am disposed to think that if mankind could be got to act up to this last principle in every relation of life, a reformation would be affected such as the world has not yet seen; an approximation to the millennium, such as no supernaturalistic religion has ever yet succeeded, or seems likely to ever succeed, in effecting."

Strictly speaking, the spiritual as well as the physical is really natural. It is called supernatural because it is higher and deeper than that which is ordinarily understood and perceived through "the senses." And it is essentially eternal, while the visible objects with which we are familar change and pass away as to their physical manifestations. "All things are governed by law." This is declared by Divine revelation in these latter days, and is obvious to the reflecting mind unbiased by man-made theology. The laws of nature are the laws of God and He proceeds in all things according to them.

The phenomena called miracles are and ever have been results of the operation of laws just as natural as those which govern "the things that are seen." They are no more supernatural than are the applications of force by which water can be made to rise higher than the level of its fountain, and electricity be directed by the methods but recently comprehended. Faith is as natural a moving spiritual energy as is the healing effect of substances called medicines, or of any known application of ordinary force.

But the spiritual can only be comprehended by spiritual means. And when mortals tie themselves down to bodily, or mathematical, or commonly demonstrative processes, they do not reach the domain of the psychical any more than the common toiler for his daily bread grasps the principles of advanced science, or the untutored barbarian comprehends the lofty theories of the learned philosopher. God can manifest "the things that are spiritual" to those who come to Him. But they must do so in faith, nothing doubting, for that is the law, "the way, the truth and the life."

"Mormonism," despised and rejected of men because it is not understood, opens the path to the things that are eternal and to Him who is the embodiment and expression thereof, and it embraces all that is real and abiding throughout the boundless universe, whether called natural or supernatural. Blessed are they who receive it into their souls and walk in the light which it reveals!

C. W. P.

The Great Apostasy.—This is the title of a neat volume of one hundred and seventy-six pages, in addition to the preface and table of contents, which has just been published by the *Deseret News*. When we say it is from the pen of Dr. James E. Talmage, that will recommend it to everybody connected with the Church of Jesus Christ of Latter-day Saints, for the author is celebrated wherever the Church extends. His literary talents, educational attainments and scientific status are recognized in both hemispheres. His contributions to Church publications are of the highest class, and are yet couched in such simple but eloquent phraseology as to recommend them to both learned and unlearned readers. His latest work is the most complete on the important subject treated, of anything in that line that has appeared in print. Historical and scriptural authorities are copiously quoted, the gradual departure from the primitive Christian faith, organization, power and perfection is clearly and beautifully traced through the centuries, and its effects on the Western as well as the Eastern continents are graphically presented. Our elders will find this volume of great service to them in their ministry, and everybody interested in the subject can gain from it food for reflection and data to be relied upon. It can be had from the *Deseret News* book store, Salt Lake City, and orders will be received at the office of the *Millennial Star*, price, nicely bound in cloth, two shillings and sixpence. It is certainly worth double the money.

THE foundation of pride is the wish to respect one's self, whatever others may think; the mainspring of vanity is the craving for the admiration of others, no matter at what cost to one's self-respect.—FRANCIS MARION CRAWFORD.

FROM THE MISSION FIELD.

Release and Departure.—Elder Orson M. Rogers, of the South African mission, was honorably released and sailed for home per s.s. *Baltic*, November 20th, 1909.

Relief Society Reorganized.—On October 30th the Swinton branch (Manchester conference), Relief Society was reorganized with the following officers: Sister Alice Cook Flitcroft, president; Alice Bayley, first counselor; Ann Bennett, second counselor; Annie Rigby, secretary, and Mary Gaskell, treasurer. On November 14th, President J. C. Larsen, Jr., reorganized the Swinton branch with Elder J. L. Barrow, president, and organized a Sunday School with Elder William Chapple, superintendent, and Ethel Bayley, secretary. Other officers for the Sunday School will be selected later.

News from Sweden.—President Peter Sundwall of the Swedish Mission, writes to President Penrose under date of November 12th, that the work in that part of the Lord's vineyard is in a prosperous condition. The fall conferences are just concluded and the elders are reported to be well and cheerful. Numbers of good people are investigating the gospel message and recently in Eskilstuna a family of five members, prominent Baptists heretofore, joined the Church. They were highly respected people and otherwise comfortably situated and the fact of their associating themselves with the "Mormons" has naturally created a stir among their old friends. 122 baptisms are reported for 1909 up to the date of the letter, which number will be considerably augmented by the end of the year. The record for 1908 was 121. The receipts for books and tracts sold for the first nine months of this year equal the total for 1908, so altogether the workers in the Swedish mission are encouraged.

Arrivals.—The following named missionaries for the European mission arrived November 24th, 1909, per s.s. *Megantic*: Elmer J. Hancock, Mendon, Utah; Aaron George Hanson, Ephraim, Utah; James A. Webster, Grant, Idaho; William B. Pendry, Victor Mouritsen, Lorenzo Swensen, Montpelier, Idaho; Clarence E. Bohling, Thomas W. Winter, Everard L. McMurrin, David O. Kirk, Samuel Cottam, August Dittmer, Frederic A. Beesley, Roscoe W. Evans, Salt Lake City; James R. Anderson, Logan, Utah; Aaron J. Hill, Trenton, Utah; Fred. C. Parker, John B. Kerr, Wellsville, Utah; Ambler D. Nichols, Stanley J. Madsen, James P. Christensen, Jonathan W. Anderson, Brigham, Utah; John F. White, Perry, Utah; Sylvester L. Corbridge, Preston, Idaho; Walter H. Bolton, Paris, Idaho; Godfrey C. Klingler, Independence, Idaho; Archie A. Munns, Robert W. Michaelis, Garland, Utah; Francis Goddard,

John S. Flygare, Ogden, Utah; Harold N. Parkinson, Blackfoot, Idaho; Anthon Cramer, Cleveland, Utah; James G. Christensen, Hyrum, Utah; John I. Benson, Spring City, Utah.

Appointments.—The elders who arrived for Great Britain, November 24th, have been appointed to labor in the following conferences: Aaron J. Hill, Aaron George Hanson, Birmingham; Sylvester L. Corbridge, Walter H. Bolton, Irish; Everard L. McMurrin, London; William B. Pendry, Elmer J. Hancock, Ambler D. Nichols, James R. Anderson, Bristol; James A. Webster, Clarence E. Bohling, Fred. Parker, Thomas W. Winter, Leeds; John B. Kerr, Nottingham; Stanley J. Madsen, Liverpool; John F. White, David O. Kirk, Scottish; Samuel Cottam, Sheffield.

Scandinavian Mission Work.—President Andrew Jenson, writing from Copenhagen to President Penrose, November 12th, says: "Besides the semi-annual conferences held in Copenhagen, Aarhus, Aalborg, Christiania, Trondhjem and Bergen, we held special meetings at Randers and Hjörring in Denmark; and in Aalesund, Haugesund, Stavanger, and Christiansand in Norway. Most of these special meetings, as well as the conferences, were very well attended, and we experienced a great outpouring of the Spirit of the Lord. My health was good throughout the journey, and although I was exposed to cold and hardships occasionally, I stood the trip very well and feel good at the present time. On my return to Copenhagen I found six new elders who had arrived from Zion; three of them were appointed to Aarhus, one to Aalborg, one to Trondhjem and one to Christiania; but as so many of the elders of this mission have recently been released to return home, we are anxiously awaiting re-enforcements from the Far West. According to the reports given at the respective conferences, the following baptisms have taken place during the last six months: Copenhagen, 50; Aarhus, 40; Aalborg, 26; Christiania, 37; Trondhjem, 15; Bergen, 32. From the beginning of this year until the close of October, 302 souls have been added to the Church by baptism in the Scandinavian Mission. This, we think, is a satisfactory showing as, compared with last year, 282 baptisms were reported. We expect to reach a total of 400 baptisms for the year 1909.

Baptisms.—A baptismal service was held in Derby (Nottingham conference), November 20th, 1909, at the Full Street Baths. Appropriate addresses were delivered by Elders A. J. Gilbert and A. T. Clawson, after which six candidates were baptized by Elder David K. Hendry. Confirmations took place at the water's edge.

Two candidates were baptized Saturday, November 20th, 1909, at East Ruston (Norwich conference). The ceremony was performed in the river Winsome by President John A. Horton. Sunday,

November 21st, a cottage meeting was held in the home of Mr. Robert Riches, and the newly initiated members were confirmed.

A baptismal service was held at the Turkish Baths, Priory Street, Coventry (Birmingham conference), November 21st, 1909. President L. H. Durrant made a few appropriate remarks, after which five souls were added to the fold, the ordinance being performed by Elders Neil S. Forsyth and William A. Woolford.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, Sunday, November 21st, 1909. Three converts were baptized by Elder William R. Worley.

Two new members were added to the Church at a baptismal service held on November 20th, 1909, at the Bath Lane Baths, Leicester (Nottingham conference). Elder William W. Howard officiated in the ceremony.

A baptismal service took place at Blyth (Newcastle conference), November 23rd, 1909, when one more soul was initiated into the fold. The ordinance was performed in the North Sea by Elder W. L. Edwards.

Relief Society Meeting.—A meeting of the Relief Societies in the Leeds conference was held in Westgate Hall, Bradford, November 13th, 1909. The meeting convened at 3:30 p.m. Sister Romania B. Penrose was present. After the opening exercises President H. A. Barraclough of Halifax extended a welcome to all. The statistical and financial reports of the Bradford branch were read by the secretary. President M. Wood reported progress in Clayton. President Shuttleworth of Keighley said that in spite of opposition the work is growing. Sister Grayson gave a good report of the Branch at Pudsey, stated that the sisters are working hard, and having success. President H. A. Barraclough spoke of the unity that exists in the society at Halifax. President M. Hollings gave an account of the work in Bradford. Sister Eliza B. Horsley addressed the sisters. She showed how opportunities for presenting the gospel to others are given to those who desire them. First counselor Mary Higgins pointed out the value of the Relief Society, and the benefit derived from attending the meetings. Sister Romania B. Penrose expressed great pleasure in listening to the good reports given, said the Relief Societies have done much good in the Leeds conference. She gave good instructions to the sisters, said we must take time to instruct our children in the gospel, and teach them that Joseph Smith was a prophet of God, and show them the necessity of having a prophet. We should also teach them to have reverence for God's house. Showed them that loud laughter and giggling are displeasing to God at any time. She explained what Christ's coming means to us in opening the door of the resurrection. Urged the setting apart a little time each day for spiritual instruction to the children; suggested that one new thought be gained daily; encouraged the sisters to attend

the meetings, and to examine themselves and learn to overcome evil. The good instruction given by Sister Penrose will greatly benefit every sister if it is put into practice, and we shall hear of even better results in the future.—MARY E. SANDERS, Secretary.

Successful Socials.—On Monday evening, November 15th, the saints and friends of the York branch (Grimsby conference) gave a very successful social in honor of Elder Arthur W. Hall, who has been honorably released to return home. A delightful program was rendered and a "tea" served. The saints and friends gave Elder Hall a beautiful gold signet ring as an evidence of appreciation.

A very enjoyable social was held in the meeting rooms at Preston (Liverpool conference), Saturday evening, November 14th, 1909, in honor of Elder Caleb E. Summerhays, who has been released to return home. An entertaining program was rendered, and Elder Summerhays was presented with some beautifully worked pieces of table linen, the work of the Preston Relief Society. In addition to the saints of the branch, a number of friends were in attendance, and contributed pleasing numbers to the program. Several elders from near-by branches were present, and also assisted in the entertainment.

A farewell social tendered President Frank T. Bennett in Forester's Hall, Hull, was one of the most pleasant affairs ever held there. A splendid program of songs, recitations, and instrumental pieces was rendered, after which Elder Bennett was presented a silver butter, cheese and biscuit tray. He responded feelingly thanking all present for their evidences of esteem and good-will. All the saints and numbers of good friends join in wishing Elder Bennett God-speed on his way, and that the blessings of the Lord may follow him at all times.

A social was given in Vamplew Hall, Gainsboro, on the evening of November 15th, in honor of President Frank T. Bennett. A fine program was rendered and refreshments were served. A large number of Saints and friends were present. A nice gift was presented Elder Bennett along with the best wishes of all who were in attendance.

A successful social was given by the sisters of the Relief Society in honor of the elders of the Bristol conference, Monday evening last. A very interesting impromptu program was rendered and refreshments served. Many friends and strangers were present, and all expressed themselves as pleased with the social, and well repaid for attending. The sisters deserve praise for their kindness in so ably arranging the event. Much good will result from it.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXIII.—THE PAST POLITICAL SITUATION IN UTAH.

Textbook: One Hundred Years of Mormonism (Evans), pp. 485-99.

I. The State of Deseret.

1. Constituency of the inhabitants of Utah. (a) "Mormons." (Great majority.) (b) Non-"Mormons."
2. Organization of provisional government. (a) Officers. (b) Memorial to Washington—its reception there.

II. Territorial Government.

1. Organization. (a) First officers (local.) (b) Officers sent there.
2. The Brocchus Episode. (a) Character and purposes of Brocchus. (b) His speech against the saints—effect. (c) Departure of Brocchus and others for the East. (d) New officers.
3. Political parties. (a) The People's Party. (b) The Liberal Party.
   (1.) When organized.
   (2.) Some of its leaders.
   (3.) Purposes and workings.

III. Statehood.

1. Successive attempts to obtain statehood. (a) Early efforts. (b) Later efforts.
2. The "Manifesto" and statehood.
3. Organization. (a) Enabling Act. (b) Constitutional convention. (c) Officers.
4. Later friction in Utah. (a) The Roberts case. (b) The Smoot case.

DIED.

Kirkham.—At Hanley, Staffordshire (Birmingham conference), November 21st, 1909, Hannah Kirkham. Deceased was born in Whitley Rock, Staffordshire, May 9th, 1845, baptized April 2nd, 1905, by Elder Joseph C. Crismon. Sister Kirkham was a faithful Latter-day Saint, and leaves a host of relatives and friends to mourn her loss.

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